[P. 3]
[P. 2 Contains no Text]

PREFACE

The author wishes to express his thanks to the Wenner-Gren Foundation for Anthropological Research (formerly The Viking Fund) for a predoctoral fellowship under which the library research and a substantial part of the writing of this paper were done, as well as to the Rockefeller Foundation for a grant which allowed the completion of the manuscript.

In writing Tarascan words we use the alphabet approved by the Consejo de Lenguas Indígenas in 1939. It follows Spanish usage in so far as possible.

The vowels a, e, i, o, u, are pronounced as in Spanish. ʌ is a high central vowel.

The consonants b, d, f, g, j, k, l, m, n, p, s, t have Spanish values.

ȼ is pronounced like Spanish *ts*
č is pronounced like Spanish *ch*
z is pronounced like English *dz*
j is pronounced like English *j*
ŋ is pronounced like English *ng* in sing. In the Lake dialects it becomes *n*.
r appical flap, like Spanish *r* in *cara*
ɹ coronal flap
š is pronounced like English *sh*
p', t', etc. are aspirated

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March, 1952

4: West K-5 (1946) 1948 NU34 Tarasco NU34

PHONETIC NOTE

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The phonetic symbols used conform to the Tarascan alphabet approved by the Congreso de Filólogos y Lingüistas of México in 1939 and employed by the Tarascan Project of the Departamento de Asuntos Indígenas. The alphabet is based on standard Spanish usage insofar as possible, with additional symbols added for Tarascan and with some clarification of the Spanish symbols as indicated below.

The vowels *a*, *e*, *i*, *o*, *u* have Spanish values. The vowel *ɑ* is intermediate between Spanish *i* and *u*.

The consonants *b*, *d*, *f*, *g*, *j*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, and *t* have regular Spanish values. In addition the following symbols are used:

ʦ is the equivalent of English or Spanish *ts*.
č is the equivalent of English *ch*.
ŋ is used for the sound of English *ng* in "sing."
ǰ is the equivalent of French *j*.
ɽ is intermediate between Spanish *l* and *r*.
r is the equivalent of Spanish *rr*.
š is the equivalent of English *sh*.
ž is the equivalent of English *z*.
ʦʻ, *čʻ*, *kʻ*, *pʻ*, and *tʻ* are aspirated forms of the consonants given above.

5: Beals & Carrasco E-5 (1940-1941) 1944
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puts the ball in play, knocking the ball toward his opponents. If possible, he lifts the ball in the air as it is thus more difficult to stop. If the ball passes the end of the block, the last man of the team nearest that goal must go after it, followed by the other players of his team who are supposed to maintain a constant distance from him. Should all the players of a team have to pass the line at the mouth of a street in order to keep the proper distance, the game is won by the opposing team. 526

The game may also be played with two balls which are put in play one after another.

The game is played only by boys and unmarried young men in the dry season during the winter. It is said that the reason for this is that the streets are too wet in the rainy season. The game may be played in the fields; in this case lines are drawn to represent the street. The game has almost disappeared and few young persons even know it. [883]

In Charápan the Angáhuan type of game is known. In Chilchota, a former Tarascan town now "mestizoized" and where Tarascan is no longer spoken, a similar game is played during the rainy season at a place called La Mesa where there is turf. 526 171

Professor José Corona Nuñez has also described a similar game in the former Tarascan town of Cuitzeo on the lake of the same name.[8] The ball is a piece of burning maguey root, 7 to 10 centimeters in diameter, which burns slowly but stubbornly. The game is played at night and the ball gives off showers of sparks when struck. The opposing teams represent different barrios. [824]

Professor Corona states that several codices show gods playing ball with a sort of stick or racket. He also mentions rock paintings near Queréndaro, Michoacán, showing two ball players with sticks or rackets. Ball players with clubs, playing in an "I"-shaped court, are also shown in a mural recently discovered at Teotihuacan. [175] [178]

Kolíṕs atárakua.[9] This game is a version of *quince* or patolli. A course or track is drawn on the ground or on a board (fig. 4). Two players compete, each with four pieces called ***moskákua***. The players start at two opposing points (A in fig. 4) called ***apórun***. The course followed by one player is indicated in the figure. Each piece is advanced in accordance with the score made by throwing four stick dice. The players take turns throwing the dice and moving the pieces. A player may apply the score made in one throw to only one piece. 524

If a piece comes to rest on the points marked B, it is said to be burned and must be started again at A, but until it is put in play again it must rest at point C, ***kurínḱua*** or bonfire. While on the interior part of the course the pieces of the two players will never stop on the same spot, but on the outer part of the

[8] *El Nacional* (September 6, 1942, México, D.F., first section), p. 3.

[9] In Angáhuan the *rs* is often omitted, giving the form ***atákua***. The "l" sound only occurs in Tarascan in borrowed words; probably ***kolíṕs*** is in this category, but its origin is not identified. [194]